

BACK TO PRABHUPĀDA

The Magazine of the Real Hare Kṛṣṇa Movement

Issue 81, 2024

"Defeating Tyranny in the Realm of Thought"

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GBC Admits: No "Baseline Understanding" of Guru

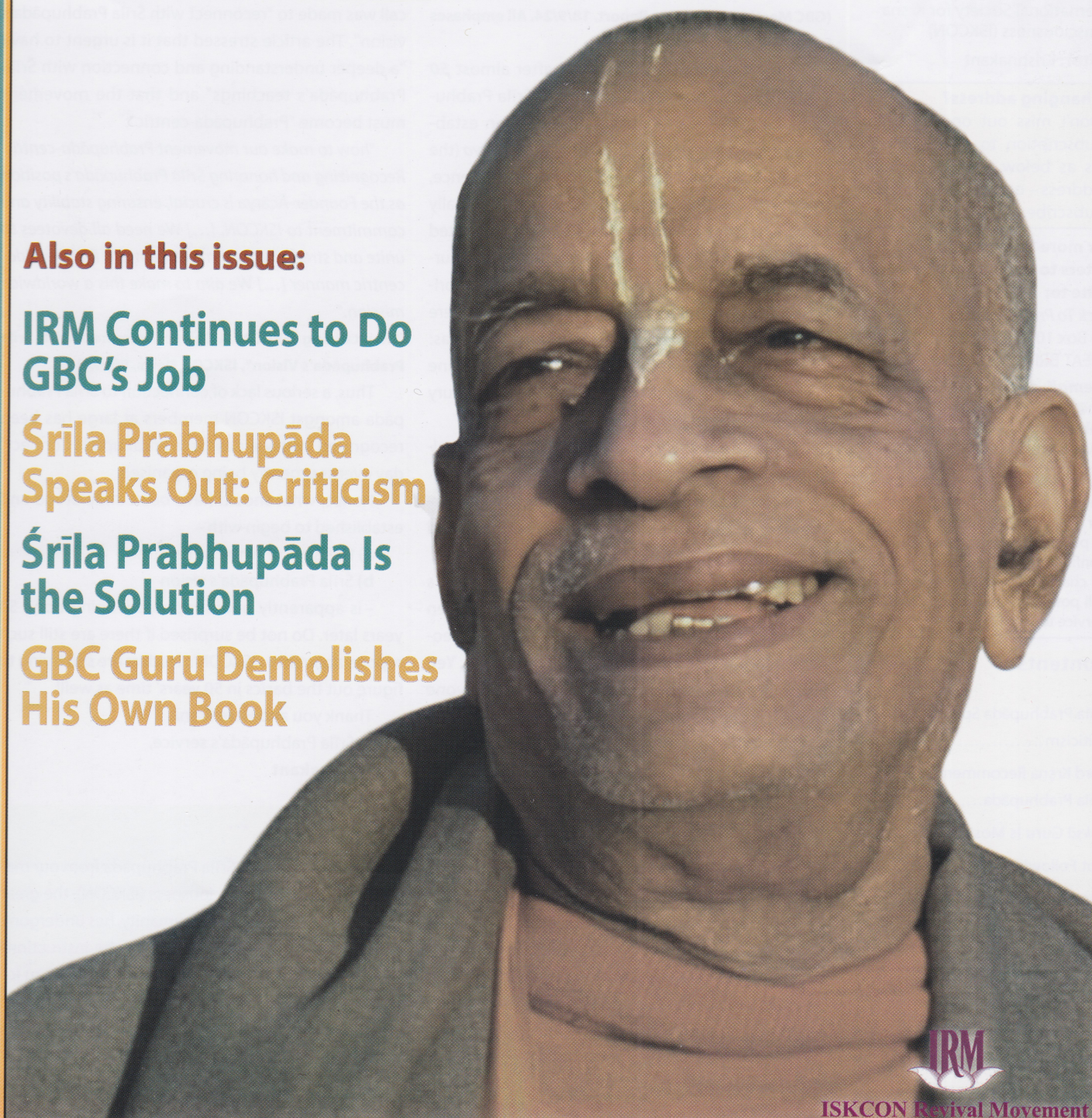
Also in this issue:

**IRM Continues to Do
GBC's Job**

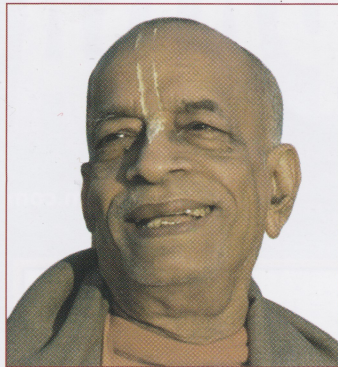
**Śrīla Prabhupāda
Speaks Out: Criticism**

**Śrīla Prabhupāda Is
the Solution**

**GBC Guru Demolishes
His Own Book**



ISKCON Revival Movement



BACK TO PRABHUPĀDA

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Editor: Krishnakant

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Back To Prabhupada
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50 Years Too Late

Welcome to Issue 81 of *Back To Prabhupāda* (BTP).

In previous issues, we have mentioned the ongoing “war” and division in ISKCON over whether or not the position of *dikṣā* guru can be occupied by a female. In a recent GBC meeting report about the discussions taking place to try to resolve this issue, it was stated:

“On the topic of guru-tattva, the committee conducted extensive research [...] The committee acknowledged that further clarity is needed on various aspects of guru-tattva before resolving Vaishnavi Diksha Guru. [...] Once a baseline understanding of guru-tattva is established, consultations will be held with a diverse group of devotee scholars”

(GBC Meeting Highlights Report, 18/9/24. All emphases in issue added.)

Thus, it is admitted that, even after almost 50 years since the physical departure of Śrīla Prabhupāda, ISKCON's leaders have still not even established a “baseline” understanding of *guru-tattva* (the truth in understanding the spiritual master). Hence, this is also an admission that they still do not actually know what they are doing, despite having operated a concocted multi-successor *dikṣā* guru system during all that time. Imagine the uproar if the authorities who license doctors and regulate medicine were to suddenly make a parallel announcement such as:

“I know we have been propagating medicine and allowing doctors to practise it for over a century now, but we have just realised that:

- 1) We do not know what a doctor (“guru”) actually is nor who can become one (“females?”);
- 2) Nor do we even have the “baseline” understanding of medicine (“*guru-tattva*”), which would be needed to determine who can become a doctor.

There would be a national outcry, that people's lives had been gambled with all these years, given that no one knew what they were doing. But people's spiritual lives are actually more important. Yet, it was decided almost 50 years ago that everyone should be denied the privilege of being Śrīla Prabhupāda's disciple and instead compulsory substitutes had to be accepted. This privilege would be forever

kept for the first few thousand disciples only. And yet, such a momentous decision was based on nothing, as it is now admitted that they have never had even a “baseline” understanding of what they were doing. Indeed, as GBC voted-in guru **HG Kalakanṭha Dāsa** (“KAL”) admits, the decision to turn the zonal *ṛtviks* appointed by Śrīla Prabhupāda into zonal *dikṣā* gurus instead, came about as follows. The GBC:

“did not know what to do. And they went to a certain elder Gauḍīya leader and he kind of outlined the zonal-ācārya system for them and so they did that”

(KAL, Interview, 3/8/24)

In a related development, in a recent article published by ISKCON's official news source, an “urgent” call was made to “reconnect with Śrīla Prabhupāda's vision”. The article stressed that it is urgent to have “a deeper understanding and connection with Śrīla Prabhupāda's teachings” and that the movement must become “Prabhupāda-centric”:

“how to make our movement Prabhupāda-centric. Recognizing and honoring Śrīla Prabhupāda's position as the Founder-Ācārya is crucial, ensuring stability and commitment to ISKCON. [...] We need all devotees to unite and strengthen our movement in a Prabhupāda-centric manner [...] We aim to make this a worldwide mission.”

(“Revitalizing ISKCON: A Call to Reconnect with Śrīla Prabhupāda's Vision”, ISKCON News, 9/8/24)

Thus, a serious lack of connection to Śrīla Prabhupāda amongst ISKCON members at large has been recognised, with various “Śrīla Prabhupāda Connect” day events urgently being organised.

Hence, what should have been understood and established to begin with –

- a) the issue of who can be guru;
- b) Śrīla Prabhupāda's vision

– is apparently now supposedly being done 50 years later. Do not be surprised if there are still such reports about how ISKCON's leaders are still trying to figure out the basics in 50 years' time as well!

Thank you and Hare Kṛṣṇa.

In Śrīla Prabhupāda's service,

Krishnakant

IRM Mission Statement

Since the physical departure of His Divine Grace A. C. Bhaktivedanta Swami Śrīla Prabhupāda from our material vision on November 14, 1977, the International Society for Kṛṣṇa Consciousness (ISKCON), the great movement that he single-handedly founded in 1966, and which is the only hope for humanity, has undergone a massive deterioration in its spiritual purity. This has been due to various deviations from the instructions and standards given by Śrīla Prabhupāda, the chief of which being his displacement as the sole *dikṣā* guru for ISKCON. The ISKCON Revival Movement (IRM) seeks to restore ISKCON to its former glory, purity and philosophical chastity through the re-institution of all the instructions and standards that Śrīla Prabhupāda gave, beginning with his role as the sole authority and *dikṣā* guru for ISKCON. The IRM's position is set out in *The Final Order* – see back page to order your free copy.

Śrīla Prabhupāda Speaks Out: Criticism

The most common criticism we face from critics of *BTP* is that *BTP* only criticises and that criticism is not Vaiṣṇava behaviour. Therefore, we are publishing a reference article in which Śrīla Prabhupāda's position on the subject is given, which devotees and we ourselves can just refer to whenever this common objection comes up again.

A magazine for criticising

Let us start at the beginning. *Back To Prabhupāda* is titled after Śrīla Prabhupāda's *Back To Godhead* (BTG) magazine, and Śrīla Prabhupāda states that his very purpose for BTG is "exposing" via "criticism", so that people can be directed to the right path:

"On the whole, I wish to present Back To Godhead purely in the line of Krishna Consciousness throughout and criticism of too much materialism, as you have written many articles already. That is very nice."

(Śrīla Prabhupāda, Letter, 15/2/69)

"So go on exposing them, that is the purpose of the Back to Godhead paper, to expose their materialistic ideas as all nonsense and present the real philosophy that Lord Kṛṣṇa gives."

(Śrīla Prabhupāda, Letter, 26/9/75)

Criticising all the gurus

BTG contained criticism of materialism in general. *BTP* focuses on criticism of false gurus, and we find that Śrīla Prabhupāda strongly advocated the criticism of false gurus to save people from being cheated:

Tamāla Kṛṣṇa: "He said, 'I like your Prabhupāda very much, but why does he have to criticize all of our gurus?'" [...]

Śrīla Prabhupāda: "Yes, they are cheating."

(Room Conversation, 10/7/76)

"So this is our one of the item, to vanquish all these rascals, so-called *svāmīs*. They say that 'Why you criticize others also?' Because we have to vanquish them."

(Śrīla Prabhupāda, Morning Walk, 1/5/74)

"Our business is to point out who is not a saint."

(Śrīla Prabhupāda, Morning Walk, 10/4/74)

"I think you have exposed him as aascal and fool. [...] He does not like us because we reject all other bogus philosophy. For that many people criticize me, but why should we accept nonsense."

(Śrīla Prabhupāda, Letter, 20/4/73)

Preaching means to criticise

Śrīla Prabhupāda explains how, for the purposes of preaching, criticism is necessary:

"Unnecessarily we do not want to criticize anyone. But when there is necessity, because we are preacher, it may be sometimes you'll be faced with opposite elements, so we have to criticize in that respect."

(Śrīla Prabhupāda, Lecture, 11/8/68)

"The fact is that I am the only one in India who is openly criticizing, not only demigod worship and impersonalism, but everything that falls short of complete surrender to Krishna. My Guru Maharaja never compromised in His preaching, nor will I nor should any of my students."

(Śrīla Prabhupāda, Letter, 3/1/72)

"Therefore they have to point out, 'Here is a jealous man, envious man.' But people do not want it. They say, 'Why you are pointing out? Why you are pointing out?' But this is business of the preacher. Otherwise how he will preach?"

(Śrīla Prabhupāda, Morning Walk, 7/4/74)

This is natural, because in order to establish what is surrender to Kṛṣṇa, and therefore what is surrender to Śrīla Prabhupāda – since part of surrendering to Kṛṣṇa is to first surrender to His representative, the bona fide guru – one must also point out what is **not** surrender to Kṛṣṇa and Śrīla Prabhupāda.

Honest criticism shouldn't offend

"You have mentioned about some criticism made by Jaya Govinda which upset you. I do not know exactly what is the point, but if there is some honest criticism, there should be no cause of becoming upset."

(Śrīla Prabhupāda, Letter, 28/7/69)

Svarūpa Dāmodara: "We also use some words which will be not so favorable when they read these things, our things. We're also trying to criticize them, that they are..."

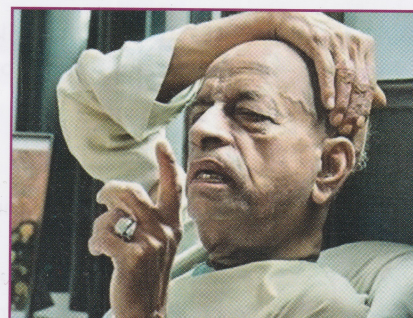
Śrīla Prabhupāda: "That do."

(Conversation, 21/6/77)

Valid criticism is mercy

By criticising with the truth, people are saved from being misled and wasting their lives due to ignorance:

"People are innocent. It is our duty to become merciful upon them, to give them real knowledge. And these people are misleading. There must be strong protests



Śrīla Prabhupāda: His stated mission includes vanquishing false gurus

against these rascals."

(Śrīla Prabhupāda, Morning Walk, 3/5/73)

"Truthfulness demands that the facts be presented as they are for the benefit of others. That is the definition of truth."

(Bg., 10.4-5, purport)

"They think that we unnecessarily criticize. But we require everything. [...] without spiritual consciousness we are dead [...] That we have to condemn."

(Śrīla Prabhupāda, Arrival Comments, 9/7/76)

Thus, valid criticism can actually be a great mercy.

Truth is not criticism

Finally, even if one still objects to criticism, Śrīla Prabhupāda explains that presenting the truth is not criticism or fault-finding anyway:

Śyāmasundara: "I thought you were saying that we shouldn't criticize these people in public."

Śrīla Prabhupāda: "No, no. To criticize means... Of course, when you are preaching, we have to show the real truth. And that is not criticizing. [...] So if we distinguish, 'This man is thief and this man is not,' then that is not criticism; that is speaking the truth."

(Room Conversation, 13/5/72)

"Apaiśunam means that one should not find fault with others or correct them unnecessarily. Of course to call a thief a thief is not faultfinding"

(Bg., 16.1-3, purport)

Conclusion

1) Criticism of false gurus and other deviations is integral to preaching, and thus not only bona fide but also urged.

2) All that matters is if the criticism is truthful – and every word of *BTP* is always truthful.

In any case, those who criticise us for criticising – as well as for supposedly being deviants – are themselves guilty of criticising and thus are self-defeated as hypocrites!

Lord Kṛṣṇa Recommends Śrīla Prabhupāda

We will conclusively demonstrate that Śrīla Prabhupāda is the guru we are ordered by Lord Kṛṣṇa to seek out.

Deviating from Lord Kṛṣṇa

The GBC clearly states that there is no guarantee that any of its gurus are self-realised:

*"When the GBC allows a devotee to take up the service of initiating, it does not thereby endorse him as an *uttama* adhikāri or "pure devotee" or certify his having achieved any specific state of realization. Rather, the GBC indicates that it has no objection to his initiating disciples within ISKCON."*

(GBC Resolution 409, 2004)

However, we are told by Lord Kṛṣṇa that we must only select a guru who has personally "seen the truth" due to being "self-realised":

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth."

(Bg., 4.34)

Lord Kṛṣṇa does not say that we should seek out a spiritual master who may be a self-realised soul or who may have seen the truth. Therefore, the GBC's guru system, by the GBC's own declaration, is inherently a deviation from Lord Kṛṣṇa's order that *only* a self-realised guru must be sought out, because the GBC admits this is not what it is providing, as it neither can nor will guarantee that any of its gurus meet the standard set by Lord Kṛṣṇa. Rather, each ISKCON member who seeks out a GBC guru must gamble that the GBC guru is definitely a self-realised soul who has seen the truth.

Śrīla Prabhupāda fulfils the order

Conversely, it is not disputed that Śrīla Prabhupāda is a guru who does satisfy the order of Lord Kṛṣṇa to seek out a self-realised guru who has seen the truth. Indeed, he was already functioning in this role, with everyone who had joined ISKCON before 1978 told to only seek Śrīla Prabhupāda out as the guru Lord Kṛṣṇa directs us to seek out, and thus he was the authorised guru.

1) Given these facts, the GBC has a massive burden to somehow *disqualify* Śrīla Prabhupāda as the guru Lord Kṛṣṇa has directed we seek out, since he already fulfils all the qualifications required.

2) Śrīla Prabhupāda could thus only be disqualified if his physical departure disquali-

fied him, as nothing else would have changed in regard to him fulfilling the role of the guru whom Lord Kṛṣṇa has ordered us to seek out. But Lord Kṛṣṇa does not state that we must seek out a "living" or "physically present" guru, nor does Śrīla Prabhupāda state this in the purport to this verse or elsewhere.

3) Consequently, the only possible route left for disqualification would be to claim that such disqualification is indirectly implied due to Lord Kṛṣṇa stating that one needs to be able to *inquire* from the guru, and that such inquiry can supposedly only be made if the guru is physically present.

Śrīla Prabhupāda directly answers

However, Śrīla Prabhupāda directly answered that inquiries from him will *always* be possible, even in his physical absence. In the following conversation, the question of how to inquire from Śrīla Prabhupāda in accordance with *Bhagavad-gītā* 4.34 is directly asked:

Prajāpati: "In the *Bhagavad-gītā* it is indicated by Śrī Kṛṣṇa that when we approach a bona fide spiritual master our relationship is twofold: we render service and then we also make inquiry."

Śrīla Prabhupāda: "Yes."

Prajāpati: "Now, you have answered all our inquiries so thoroughly in our books that to make inquiry at this point seems like..., you've already answered all the questions. So how may we... What is the proper relationship at that point to make inquiry?"

Devotee (4): "Read the books."

Śrīla Prabhupāda: "Yes. Read the books, yes. Why I'm working so hard? Read the books."

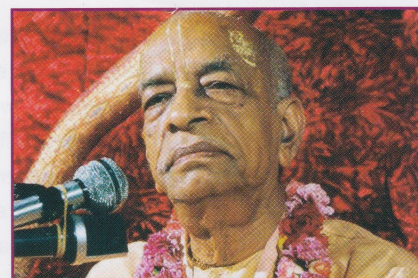
(Morning Walk, 5/1/74)

Thus, Śrīla Prabhupāda declares that he will always be able to fulfil the function of the spiritual master from whom one can inquire, via his books.

Śrīla Prabhupāda answers – 2

Indeed, the same point is already stated in the purport to Bg. 4.34, since Śrīla Prabhupāda speaks about the *disciple* needing to make such inquiries:

"One should not only hear submissively from the spiritual master; but one must also get a clear understanding from him, in submission and service and inquiries. A bona fide spiritual master is by nature very kind toward the disciple. Therefore when the



Śrīla Prabhupāda: The guru recommended by Kṛṣṇa in *Bhagavad-gītā*

student is submissive and is always ready to render service, the reciprocation of knowledge and inquiries becomes perfect."

However, Śrīla Prabhupāda does not state that this requirement of the *disciple* to make inquiries is either limited to, or completed on, the physical disappearance of the spiritual master. Thus, if the need to make inquiries necessitated the physical presence of the spiritual master, then the guru-disciple relationship would automatically end as soon as the guru physically departed, as the *disciple* would no longer be able to make such inquiries.

Hence, attempting to disqualify Śrīla Prabhupāda as the guru mentioned in Bg. 4.34 on the basis that he needs to be physically present for inquiries to be made, would mean he would need to be disqualified from being the guru for all his current disciples as well, rather than disqualified just for those seeking to *become* his disciples. And thus, it would be self-defeating for his disciples who are GBC gurus to even propose this. (Please see back page.)

Conclusion

1) We have proven that the guru we are directed to seek out by Lord Kṛṣṇa *continues* to be Śrīla Prabhupāda, as his physical disappearance does not disqualify him, nor did Śrīla Prabhupāda disqualify himself by stating he would stop being ISKCON's *dikṣā* guru.

2) We have further shown that the GBC guru system does not fulfil this order of Lord Kṛṣṇa.

Therefore, to reject Śrīla Prabhupāda in favour of the GBC gurus—as many who have joined ISKCON since 1978 have done—is actually a great deviation from Lord Kṛṣṇa's order. And yet, ISKCON leaders use this same order of Bg. 4.34 to claim the exact opposite—that this order is supposedly directing us to reject Śrīla Prabhupāda and instead accept their "living" (physically present) gurus—which is thus also a great offense to Lord Kṛṣṇa, as one is cheating innocent devotees in His name.

The *Dikṣā* Guru Is the Most Elevated

One would expect that the one group of people who would be most knowledgeable regarding the *dikṣā* guru would be the voted-in GBC gurus, since they are allegedly such *dikṣā* gurus themselves. Unfortunately, as we shall see, they do not even know what a *dikṣā* guru is. The quotes in the shaded boxes are from an interview given by GBC voted-in *dikṣā* guru **HG Kalakaṇṭha Dāsa** ("KAL"), which was published on 3/8/24.

Bona fide *dikṣā* guru worship

"that initial mistake, that it's such an elevated, special thing to be a *dikṣā* guru [...] All the glorification that goes with the *dikṣā* gurus dating back to the zonal *ācāryas*. It's such an obstacle for us and it's so artificial."

KAL complains about the "mistake" of thinking that to be a *dikṣā* guru is "such an elevated, special thing". Which in turn has led to "all the glorification" received by the GBC *dikṣā* gurus being an "obstacle" and "artificial".

1) But, the **bona fide** *dikṣā* guru is supposed to be an "elevated, special" person who is thus worshipped "as good as God". Therefore, Śrīla Prabhupāda directed that every morning the *dikṣā* guru be worshipped during *maṅgala-ārati* with the following prayer:

"The spiritual master is to be honored as much as the Supreme Lord because he is the most confidential servitor of the Lord."

(Śrī Gurv-aṣṭaka 7)

2) Hence, KAL's point that the worship of ISKCON's *dikṣā* gurus is a problem cannot be because the bona fide *dikṣā* guru needs to be an "elevated, special" person. Because that is actually our philosophy. Rather, such worship would be an "obstacle" and "artificial" if the GBC voted-in gurus were **not** bona fide *dikṣā* gurus to begin with. And, thus, KAL is correct that the worship of the GBC voted-in *dikṣā* gurus is artificial, because they are artificially claiming to be something they are not!

Read Śrīla Prabhupāda's books

"I mean, if somebody— in *The Nectar of Instruction*, Prabhupāda defines an *uttama-adhikārī*; somebody who follows the principles and is enthusiastic for preaching. Such a person."

To try to support his point that the *dikṣā* guru is not an elevated, special person, KAL then immediately states the above. KAL claims that in *The Nectar of Instruction* (NOI) an *uttama-adhikārī* is defined simply as one who is following the principles and enthusiastic for

preaching. However, though the purport to NOI Verse 5 does state this, if KAL had read the purport in full, then he would know that it also states that the *uttama-adhikārī* is the:

"highest devotee, is one who is very advanced in devotional service. [...] his heart is completely clean, and he has attained the realized state of unalloyed Kṛṣṇa consciousness. [...] such a mahā-bhāgavata, or perfect Vaiṣṇava [...] highly advanced devotee [...] highest platform"

(NOI, Verse 5, purport)

Thus, the *uttama-adhikārī* is a very "elevated, special" person, having reached the highest possible level of spiritual realization.

Śrīla Prabhupāda ordered it

"we can't make this guru thing so impossibly high and difficult that nobody wants to do it, very few will be willing [...] Godbrothers, so very few are willing and it's always the same response: 'I'm not qualified'."

KAL then complains that we cannot make the qualification required for being a *dikṣā* guru so high that it puts people off. However, Śrīla Prabhupāda states that *only* an *uttama-adhikārī* should become a *dikṣā* guru:

"One should not become a spiritual master unless he has attained the platform of *uttama-adhikārī*."

(NOI, Verse 5, purport)

A point KAL already tacitly acknowledged by trying to "explain" in the previous section that such an *uttama-adhikārī* *dikṣā* guru only needs to be someone who follows the principles and preaches. However, we have proven that an *uttama-adhikārī* is one who is on the highest possible level of devotional service. And, thus, though KAL may not want the qualification for a *dikṣā* guru to be so high, Śrīla Prabhupāda does.

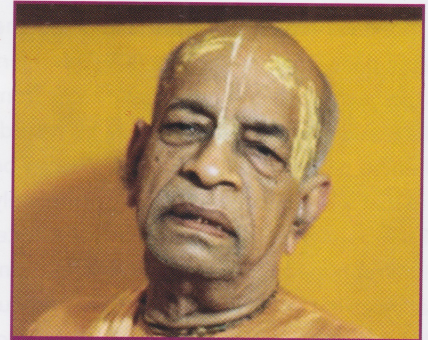
Śrīla Prabhupāda is the *dikṣā* guru

"*dikṣā* is, okay, the special thing about it is: okay, this is one person from whom I'm taking my primary instruction."

KAL states that the *dikṣā* guru is the one who gives "primary instruction". However:

1) The dictionary lists "preeminent" as being a synonym for "primary".

2) KAL's authority, the GBC, without whom he would not even be a GBC guru, states that in ISKCON Śrīla Prabhupāda is everyone's "preeminent and compulsory *śikṣā-guru*" (GBC Resolution 409, 1999).



Śrīla Prabhupāda: Teaches *uttama-adhikārī* *dikṣā* guru is on highest level

3) Combining the above two points means that, in ISKCON, everyone gets their "primary instruction" from Śrīla Prabhupāda, due to his being everyone's "preeminent *śikṣā*" guru.

4) Which, according to KAL, would mean Śrīla Prabhupāda is the *dikṣā* guru of ISKCON!

It's Śrīla Prabhupāda again!

"that person is attracting people, teaching them, then the natural thing—Prabhupāda, again in the *Caitanya-caritāmṛta*—is the natural thing is that the *śikṣā* guru becomes the *dikṣā* guru."

KAL refers to the preachers in ISKCON who are personally teaching people to become devotees, and thus acting as their *śikṣā* gurus. He states they should then go on to become these people's *dikṣā* gurus because the *śikṣā* guru becomes the *dikṣā* guru according to the following statement from Śrīla Prabhupāda:

"Generally a spiritual master who constantly instructs a disciple in spiritual science becomes his initiating spiritual master later on."

(Cc., *Ādi-līlā*, 1.35, purport)

During Śrīla Prabhupāda's physical presence, many of his disciples never met him, and thus other senior devotees would instruct them daily. However, Śrīla Prabhupāda still became their *dikṣā* guru, because he would "constantly instruct" them via his books. And that is still the system in ISKCON today. Thus, now as then, even though Śrīla Prabhupāda may not be the *only* *śikṣā* guru in ISKCON, he is the primary/preeminent *śikṣā* guru who should go on to become the *dikṣā* guru.

Conclusion

As we have shown above, KAL has made some basic elementary errors regarding the position of the *dikṣā* guru. This alone disqualifies him from being even a *śikṣā* guru, never mind a *dikṣā* guru.

Not Following POP Leads to Farce

In previous issues, we have explained the Prabhupāda-Only Paradigm or POP. This refers to the need to always only hear *directly* from Śrīla Prabhupāda – whether it is via his recorded audio or writings. In this way, we can be sure that what we are receiving is completely reliable as it is coming *directly* from the source, Śrīla Prabhupāda. The alternative is to claim that receiving information about Śrīla Prabhupāda through others is just as reliable and accurate as getting information directly from Śrīla Prabhupāda himself. And such receiving of information about Śrīla Prabhupāda and his teachings from others, rather than from Śrīla Prabhupāda's own recorded words, has become common in ISKCON following Śrīla Prabhupāda's physical departure.

However, as we shall prove, receiving information in this way is not reliable, and there is no guarantee that it is an accurate rendition of what Śrīla Prabhupāda did or said. Below we examine a prominent example of such third party testimony about Śrīla Prabhupāda, to prove just how unreliable it is to receive information about Śrīla Prabhupāda in this way.

Mission based on a "story"

ISKCON and other related entities have launched various food distribution programs for the poor. These programs go under various names such as "Food For Life", "Annamrita Foundation", etc., and are massive multi-million dollar undertakings, involving many thousands of people, and spanning the whole globe. However, when describing why and how these philanthropic programs for the poor were started, they all claim that the programs are based on the following supposed story involving Śrīla Prabhupāda:

Śrīla Prabhupāda was looking out of his window one day, whereupon he supposedly witnessed by chance an incident involving the hungry scavenging for food, which moved him so much that he immediately ordered that a regular food distribution program for the poor be started to combat hunger.

Many contradictory stories

However, the basic details of this story regarding –

- a) **Who** Śrīla Prabhupāda supposedly saw;
 - b) **What** he saw them doing;
 - c) **When** he saw it;
 - d) **Where** he saw it;
- differ widely depending on which source is

telling the story, as we document below:

Contradictory Stories – Who?

- 1) Only one young girl (*The Hare Krishna Book of Vegetarian Cooking*, Ch. 3, BBT)
- 2) Only a group of children (HH Jayapatāka Swami ("JPS"), *Back To Godhead* (BTG), #13-04, 1978)
- 3) A group of children and women ("Wonderful *Prasādam*", BTG, #30-03, 1996)
- 4) A group of children and dogs (ISKCON Delhi website)

Contradictory Stories – What?

- 5) Persons searching garbage (JPS, BTG, #13-04, 1978)
- 6) Persons fighting with dogs over food scraps (ISKCON Jaipur website)

Contradictory Stories – When?

- 7) 1960s (ISKCON Hungary Food for Life website)
- 8) 1973 (*The Hare Krishna Book of Vegetarian Cooking*, Ch. 3, BBT)
- 9) 1974 (Annamrita Foundation, formerly known as "ISKCON Food Relief Foundation", website)
- 10) During Gaura-pūrṇimā period (JPS, *ISKCON Communications Journal*, 2.1, Comments)
- 11) On Govardhana-pūjā (JPS, "Memories" DVD 04)

Contradictory Stories – Where?

- 12) Māyāpur ("Saving the Coat", BTG, #43-04, 2009)
- 13) Calcutta (ISKCON Hungary Food for Life website)

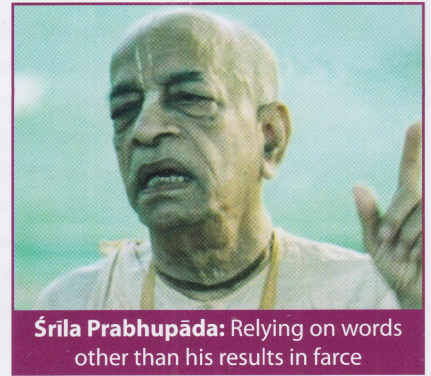
Not following POP leads to farce

Thus, we have many different versions of supposedly the "same story"!

- 1) Clearly, all these **stories** with their contradictory versions cannot be true!
- 2) Nor can we be certain if this story, in *any* version, is true at all.

This farcical situation whereby there are many versions regarding what, when, where and who Śrīla Prabhupāda supposedly saw arises because, instead of simply always accepting all information directly from Śrīla Prabhupāda – POP – we are reduced to instead having to rely on "stories" told by others. Indeed, above we see that even when the story is told by the *same* person, in this case JPS, the story changes!

But even if there was only one consistent version of a story, we are still left to *gamble* that the story is 100% accurate. Whereas, if



Śrīla Prabhupāda: Relying on words other than his results in farce

we receive all information and orders *directly* from Śrīla Prabhupāda himself via his recorded words, then there is zero % gamble and 100% certainty that we are definitely dealing with the truth of what happened and what was said.

What does Śrīla Prabhupāda say?

Thus, such a farcical situation can easily be solved if we simply consult only Śrīla Prabhupāda himself on the matter. And what do we find when we hear directly from Śrīla Prabhupāda regarding why he started a regular program for *prasādam* distribution? Śrīla Prabhupāda speaks a number of times about his reasons for starting such a program. For example, he states:

Śrīla Prabhupāda: "But whatever income you'll get from this record business, spend it for giving *prasādam*. So we have got so many centers, they will feed."

Rāmeśvara: "Hmm. That's very good. That way a whole new department."

Śrīla Prabhupāda: "**Therefore, I started Māyāpur this *prasāda* distribution.** And it is coming to be successful."

(Conversation, 13/1/77)

But he never gives the "garbage" story as the reason. At no time when talking about *prasādam* distribution does Śrīla Prabhupāda ever even give a hint about the "story" involving him looking out of the window. Indeed, such a story is never mentioned by Śrīla Prabhupāda, period, in any context. Rather, only after Śrīla Prabhupāda physically disappeared, and many years after it was supposed to have happened, do we get the first recorded mention of this story.

Conclusion

To avoid farce and instead get the truth, we should rely only on Śrīla Prabhupāda's recorded orders – POP. And if no recorded instruction from Śrīla Prabhupāda exists, we should not rely on "stories" to try to "fill the gaps".

The Application of POP

Following on from the previous article regarding the need to follow POP, we discuss some applications of POP in ISKCON.

Archives moves in POP direction

If there is one organisation that should be the most enthusiastic about POP, it is The Bhaktivedanta Archives ("BA"), which is the official repository for documents, manuscripts and media of Śrīla Prabhupāda. Thus, it has been created specifically to deal only in Śrīla Prabhupāda's recorded statements. The BA's signature product is the VedaBase, which is supposed to be a database of all of Śrīla Prabhupāda's recorded statements. However, over the years, the VedaBase has become diluted with the addition of many works by others – especially those by the GBC gurus – which have been added to the official VedaBase as if they are on par with Śrīla Prabhupāda's teachings. The last official version of the VedaBase, published in 2019, contained over a hundred such non-Prabhupāda works.

However, in a recent newsletter, the BA announced that their VedaBase will now be made "Prabhupāda Only":

"Big changes for VedaBase™ 2025 are coming. The next iteration of the Bhaktivedanta VedaBase™ will be centered on the words, writings, and books only of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda. [...] Streamlining the VedaBase™ to 'Prabhupāda only' will be an exclusive repository centered on his teachings only."

(The Archival Spirit, Vol. 7, September 2024)

One may thus observe the influence of BTP, which vigorously preaches the "Prabhupāda-Only" Paradigm (POP) in every issue!

The secret guru orders

GBC voted-in guru **HG Kripamoya Dāsa** ("KMD") claims that Śrīla Prabhupāda supposedly ordered certain individuals to be *dikṣā* gurus in 1975 and 1976:

"Yet it was not that his [Śrīla Prabhupāda's – Ed.] directives on future initiations had been left until his final months. For a handful of senior disciples there had already been, one or two years previously, a direct verbal instruction for them to initiate in his physical absence."

(KMD, The Guru & Disciple Q & A Book)

KMD does not name them or give any details, but there is no record of such *dikṣā* guru appointments in 1975 and 1976, period. Thus, we would have to believe that Śrīla Prabhu-

pāda supposedly gave such important orders, which would affect the whole movement, in secret. Thus, once we have a standard of "proof" that is just based on anyone claiming whatever they want, then anyone can claim anything. It is no surprise, therefore, that KMD bitterly opposes the idea that any claim regarding what Śrīla Prabhupāda supposedly said, needs to actually be backed up with proof from Śrīla Prabhupāda, i.e. POP:

"Now, these days, even as a disciple of Śrīla Prabhupāda, I can say 'Prabhupāda said', and not one person in the audience believes me. You know why? Because the next question they ask me is, 'Prabhujī, could you just give me a quote for that, where Prabhupāda said that?' [...] We live in an age where you have to validate every statement, unfortunately."

(KMD, Class, 17/10/21)

But, without such POP proof, we have no idea if Śrīla Prabhupāda definitely did say it!

What does Śrīla Prabhupāda say?

GBC voted-in guru **HH Śivarāma Swami** ("SRS") has engaged in spending a lot of time practising swimming in order to be able to complete a lengthy swim to raise money:

Interviewer: "Guru Mahārāja, what are we doing here swimming 2 hours a day?"

SRS: "Well, you're swimming. I'm preparing for the national cross-lake Balaton swim."

Interviewer: "That's 5 kilometers, why would you do that?"

SRS: "Two reasons. One is, it's a challenge. And the other is that it's a fundraiser." [...]

Interviewer: "But why do it by swimming?"

SRS: "Well, my spiritual master said that spiritual sports or Vaiṣṇava sports are two in number: one is wrestling and the other is swimming." ("Preparation for the SWIM-A-THON challenge" Video, 12/7/24)

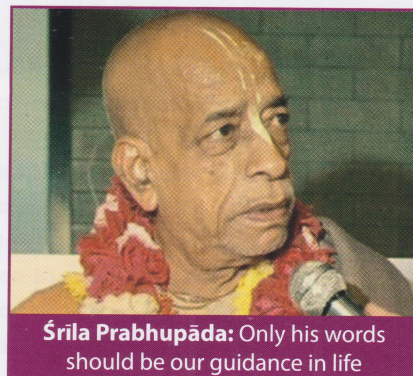
Thus, SRS tries to justify his project of spending lots of time swimming with three reasons:

1) Swimming such a long distance is a challenge;

2) It is done to raise funds;

3) Śrīla Prabhupāda said swimming is a "spiritual" or "Vaiṣṇava" sport.

1) In regard to reason 1), what SRS has tried to accomplish, especially given his age, is indeed a very difficult challenge. He has thus needed to devote many hours every day over a prolonged period swimming in order to undertake not just the swimming challenge men-



Śrīla Prabhupāda: Only his words should be our guidance in life

tioned above, but also another difficult swimming challenge which was later celebrated with the boast that he had "Conquered the Thames Marathon". However, Śrīla Prabhupāda has never authorised his disciples to spend time engaging in such challenges. Rather, he condemns them as activities invented for "wasting time":

"Every moment should be utilized, especially for the human being. It's so valuable. And they are finding out sporting, swimming and surfing – simply all programs of wasting time, especially in the Western countries. How much they have invented, I see only and laugh."

(Śrīla Prabhupāda, Morning Walk, 11/11/75)

We can note that swimming is specifically singled out by Śrīla Prabhupāda as an example of an activity that wastes time.

2) In regard to reason 2), engaging in swimming to raise funds, again we find Śrīla Prabhupāda specifically condemning this:

"We are not interested in these things like hatha-yoga and swimming. We do not encourage such useless activities. We would never take to such activities for earning money. We get money enough. We don't require to adopt any unauthorized means."

(Śrīla Prabhupāda, Letter, 6/1/75)

Thus, Śrīla Prabhupāda states that one should not engage in swimming to raise money since it is a "useless" activity and an "unauthorized means".

3) Hence, there is also no record of Śrīla Prabhupāda stating that his disciples should engage in swimming because it is a "spiritual" or "Vaiṣṇava" sport.

Thus, when we consult Śrīla Prabhupāda, we find the opposite of what is claimed and done by SRS.

Conclusion

Let us always ensure that only Śrīla Prabhupāda's recorded orders are our guide in life.

BTP Interactive

How to detect false Vaiṣṇavas

"Are personalities like HH Bhakti Vikāsa Swami ("BVKS"), the self-proclaimed gurus of ISKCON, really Vaiṣṇavas?

"First of all, we have to see who is going to speak about Kṛṣṇa. Is it a devotee of Kṛṣṇa? Is he a Vaiṣṇava or not? If he is not, then immediately reject: "Oh, we are not going to hear from you." But people do not know. Any rascal speaking about *Bhagavad-gītā* we hear. That is not the process. Then you will misunderstand. *Avaiṣṇava-mukhod..., sarpocchiṣṭam payo yathā*. Just like milk is very good food, everyone knows. But when it is touched by the tongue of the serpent, it is poison, immediately. So we cannot drink poison. Don't hear *Bhagavad-gītā* or any talk about Kṛṣṇa from a person who is not a Vaiṣṇava, who is not a devotee of Kṛṣṇa. We'll misunderstand."

(Śrīla Prabhupāda, Lecture, Bg., 1.44, 31/7/73)

When I read this quote, it brought up the question in my mind. I am not knowledgeable in these matters so I am hoping that you will be able to answer the question in depth in a future edition of your BTP. All Glories to Śrīla Prabhupāda. *Prabhu*, just to let you know that I was initiated in year 2000 by an ISKCON guru who fell down.

Hare Kṛṣṇa,"

- Nigel Hardy, City of Bradford, UK

Editor replies:

You have asked for an in-depth answer, and we can answer the question in 6 ways.

1) Śrīla Prabhupāda cites Lord Caitanya's teaching that the "simple definition" of a Vaiṣṇava is "a person who immediately reminds one of the Supreme Personality of Godhead, Kṛṣṇa" (SB, 4.21.37, purport).

Therefore, it could be argued that virtually everyone in ISKCON is a Vaiṣṇava, as just by seeing them in devotional dress one may "immediately" think of Kṛṣṇa.

2) However, Śrīla Prabhupāda expands on this "simple" definition to explain that it is possible for persons to misleadingly pose in the dress of Vaiṣṇavas. Even though such persons could in theory "immediately remind" one of Kṛṣṇa, Śrīla Prabhupāda states that such persons are not Vaiṣṇavas and "many" of them exist in the Kṛṣṇa consciousness movement:

"There are many jealous people in the dress of Vaiṣṇavas in this Kṛṣṇa consciousness movement, and they should be completely neglected. [...] When Narottama

dāsa Ṭhākura says *chāḍiyā vaiṣṇava-sevā nistāra peche kebā*, he is indicating an actual Vaiṣṇava, not an envious or jealous person in the dress of a Vaiṣṇava."

(Cc., *Madhya-lilā*, 1.218, purport)

Thus, such envious persons are not considered to be one who is an "actual Vaiṣṇava". Indeed, it is stated about such envious persons that:

"Enviousness is immediately disqualification of Vaiṣṇava. Immediate. He is not a human being."

(Śrīla Prabhupāda, Room Conversation, 17/10/75)

Thus, there can be "many" persons in ISKCON who are not Vaiṣṇavas, such as the GBC gurus, and they can be recognised due to their possessing envy. For example:

a) If such GBC gurus have not been authorised to take Śrīla Prabhupāda's position as ISKCON's *dikṣā* guru, then in doing so they would be stealing for themselves the position and disciples that belong to Śrīla Prabhupāda.

b) In the section "Nonsense Challenges" on the following page, we have quoted an ISKCON leader giving an argument against accepting Śrīla Prabhupāda as ISKCON's *dikṣā* guru. He states that to do so would be "overestimating" Śrīla Prabhupāda's glories. Other ISKCON leaders have made similar complaints. If they are incorrect, then they would be guilty of objecting to Śrīla Prabhupāda getting glory, and this would tie in with one then wanting to take that glory away from Śrīla Prabhupāda and steal it for oneself instead.

And we have documented that the GBC gurus have, indeed, unauthorisedly usurped Śrīla Prabhupāda's *dikṣā* guru position. Thus, when one complains about the *rightful* glory of someone else's position or steals that position for oneself, this is usually proof that the person was envious of that person's position.

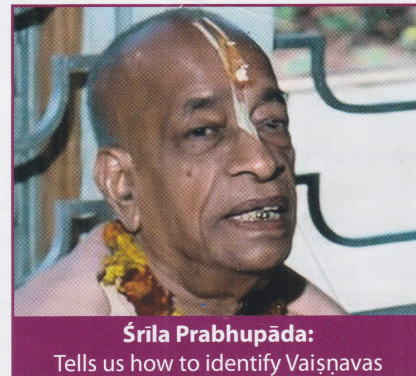
c) It is admitted by BVKS himself that there are GBC gurus who possess envy:

"It can be tough being lauded as a great spiritual personality when you have your own internal struggles with lust, pride, envy"

(BVKS, Talk, "Guru Issues" – 7, published 1/12/21)

3) In the previous section, we quoted Śrīla Prabhupāda speaking about those who are in the dress of Vaiṣṇavas, but are not actually Vaiṣṇavas. Two purports later, Śrīla Prabhupāda further states about such a person that they are a *kali-celā* or "a disciple of Kali-yuga":

"Bhaktivinoda Ṭhākura therefore says that such a pseudo-Vaiṣṇava is not a Vaiṣṇava



Śrīla Prabhupāda:
Tells us how to identify Vaiṣṇavas

va at all but a disciple of Kali-yuga."

(Cc., *Madhya-lilā*, 1.220, purport)

In BTP 36, we documented in detail how the behaviour of the GBC gurus displays the characteristics of such *kali-celās*, in the article "Combating *Kali-celās* Passing As Vaiṣṇavas." This document can be read here:

iskconirm.com/kali

4) Śrīla Prabhupāda provides a symptom by which we may detect such a non-Vaiṣṇava in the dress of a Vaiṣṇava. He states they don't know the philosophy:

"He has got a *tilaka* and *galāya mālā*. Bās. That's all." He does not know what is the philosophy. If you do not know the philosophy of Kṛṣṇa consciousness, if you simply mark your body with *tilaka* and *kañṭhi*, then you are not proper servant; you are not qualified."

(Śrīla Prabhupāda, Lecture, 4/6/76)

We have extensively evidenced GBC gurus being ignorant of even basic Kṛṣṇa consciousness philosophy, such as *guru-tattva*, whilst boldly misleading their followers with a false philosophy. For example, BVKS offensively attacks Śrīla Prabhupāda's transcendental status by comparing Śrīla Prabhupāda's spiritual position to a dead skeleton (see BTP 71 "Attacking Śrīla Prabhupāda's Transcendence" and BTP 72 "Psycho" Attack on Śrīla Prabhupāda Continues), and he teaches that "good as God" gurus can be corrupt and envious (BTP 72, "Jackass" *Guru-tattva*).

5) There is a group of persons called "*sa-hajiyās*", who are referred to as "*so-called Vaiṣṇavas*" (Cc., *Antya-lilā*, 6.278, purport), "*covert Māyāvādīs*" (Cc., *Madhya-lilā*, 12.195, purport), and "*apa-sampradāya*, which means "*outside of the sampradāya*" (Cc., *Ādi-lilā*, 7.48, purport), due to not being considered real Vaiṣṇavas. In the BTP 38 article "Documenting the New *Sahajiyā* Movement", we show that the GBC gurus are such *sahajiyās*, and this evidence can be read here:

BTP Interactive (continued)

iskconirm.com/38

6) Finally, we can answer this question from a practical standpoint. There are persons who accept that the GBC gurus may be deviating and should not be taking part in the guru hoax, but they say that it is still too "harsh" to say that they are not even Vaiṣṇavas. However, the quote you presented in your question explains that the reason why it is important to distinguish whether or not a person is a Vaiṣṇava is so that we do not hear from or associate with those who are not Vaiṣṇavas. Thus, regardless of the label one wishes to assign to the deviators in ISKCON, and whether one believes they are still to be considered Vaiṣṇavas, most persons who accept that they are deviants will not hear from or associate with them for that reason. And, thus, they treat them practically as if they are non-Vaiṣṇavas anyway!

The ISKCON Movement

The following letter was sent to us by Advaita Dāsa (ACBSP) from Putaruru, New Zealand, with his statements in the shaded boxes. Our response is interspersed in coloured text between his statements below:

"Hare Kṛṣṇa, Kṛṣṇakant,
The Institution has been hijacked by unauthorised persons."

Yes, as we demonstrate in every BTP issue. "You make the statement in Issue 80 on page 12 (end) that "...he has to accept that Śrīla Prabhupāda is ISKCON's dikṣā guru." This statement is incomplete as HDG is the dikṣā for the Movement not just the Institution."

1) We never say that Śrīla Prabhupāda is the dikṣā guru "just for the institution." We actually say "ISKCON's dikṣā guru". You refer above to "the Institution" to mean the current "hijacked" organisation, but when we said "ISKCON" above, we did not mean just that. When we said "ISKCON's dikṣā guru", this is what we were saying Śrīla Prabhupāda is the dikṣā guru for:

a) If you read just before the few words you have quoted above from BTP, you will see that we are referring to "ISKCON when Śrīla Prabhupāda was physically present".

b) At the beginning of every BTP, in our "Mission Statement", we define that original ISKCON founded by Śrīla Prabhupāda as "the great movement", which is "the only hope for humanity";

c) Therefore, on the front cover of every

BTP issue, we say that it is the magazine of the "Real Hare Kṛṣṇa Movement".

d) As we have documented in previous issues, IRM supporters are not even allowed to visit the temples of the deviant institution, never mind be a part of it. Thus, if what you claimed was true, then it would mean that we are preaching that Śrīla Prabhupāda can be the dikṣā guru for deviants, but not for the devotees who actually want to sincerely follow Śrīla Prabhupāda and are not deviating! But we do not preach that.

Hence, it is actually you who are claiming that when we say "ISKCON's dikṣā guru" here, it means that Śrīla Prabhupāda is the dikṣā guru for only the current, deviant ISKCON institution. Thus, by actually reading all our statements, it is clear that we do not claim that Śrīla Prabhupāda is the dikṣā guru only for those persons who exist within the walls of the current, hijacked institution. Hence, our statement is not "incomplete". We can note, however, that your statement is "incomplete", because you state that Śrīla Prabhupāda is the "dikṣā for the Movement". But "dikṣā" is a process not a person, and thus you would need to refer to him as "dikṣā guru", to give a complete statement.

2) On page 5, in regard to the meaning of "uttama-adhikārī", we saw the danger in quoting only a snippet that may support one's case rather than reading fully what is actually stated, as this will lead one to reach the wrong conclusion. And the same has happened here. "You are indirectly minimising HDG's position."

We have just seen that is not the case. "To correctly give HDG respect you must state that he is the dikṣā for the Movement."

To correctly give HDG respect you must state that he is the dikṣā guru for the Movement, as explained above.

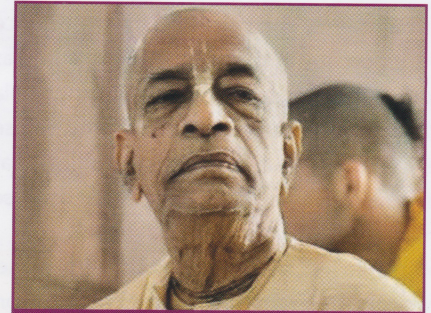
"Please allow me to thank you for your sincere service and offer my support and assistance to you."

Thank you very much.

Nonsense Challenges

This column answers challenges that our readers have forwarded to us for answering.

The quotes in shaded boxes below are from a lecture given on 16/8/24 by **Swarup Damodar Dāsa ("SWD")**, who has held the positions of Temple President at ISKCON Durban, Co-National Secretary for ISKCON in South Africa, and Executive Committee Member of



Śrīla Prabhupāda:
Dikṣā guru of the entire movement

the ISKCON South Africa National Council. Our response is interspersed in coloured text.

"Madhudviṣa Prabhu, one of Prabhupāda's closest disciples, commented that he heard this from Prabhupāda: that actually, the only offense greater than underestimating the position of the spiritual master is to overestimate it. Prabhupāda said like that."

Immediately, we begin with a claim that Śrīla Prabhupāda "said like that", on which the points following are based. But, SWD is admitting that he is just repeating what someone *claims* Śrīla Prabhupāda supposedly "said", rather than there being any proof that Śrīla Prabhupāda actually "said like that". Thus, Śrīla Prabhupāda may or may not have said this, as the article on POP on page 6 explains.

"this is where we can understand how the *ṛtvik* philosophy is so offensive to Prabhupāda, because they've gone to great lengths to overestimate his position"

SWD claims that the IRM's position – that Śrīla Prabhupāda remains ISKCON's dikṣā guru for the duration of ISKCON, which SWD refers to as "the *ṛtvik* philosophy" – "overestimates" Śrīla Prabhupāda's position. Having made such a heavy claim, that what we state is "so offensive" to Śrīla Prabhupāda, one would now expect there to be heavy evidence to back it up. "to overestimate his position, against the philosophy of Kṛṣṇa Consciousness, against the philosophy of Vedic understanding, against the understanding of what the *paramparā* is."

So he then immediately states the above, to claim that his *claim* that what we state is supposedly "so offensive" is based on further *claims* that what we state is against "the philosophy of Kṛṣṇa consciousness", "Vedic understanding", and "the understanding of what the *paramparā* is". But he then leaves it at that and provides zero evidence for any of these wild claims. So, as we have documented many times, this is what passes for "preaching" in today's ISKCON. One makes a claim, bases it on

BTP Interactive (continued)

further claims, and then offers zero evidence to support any of them! One is thus acting as if one is the *Ācārya* of ISKCON and taking Śrīla Prabhupāda's position as the authority, whose very word alone is enough to establish that whatever one utters must be true, just because one uttered it!

"So now in his [Śrīla Prabhupāda's – Ed.] name, if we were to teach Vedic understanding incorrectly, is that glorifying Prabhupāda or an insult to Prabhupāda? You understand? It's actually an insult to him."

As we have seen, it is SWD who is giving "Vedic understanding incorrectly" in his own name, having been unable to offer any evidence from Śrīla Prabhupāda to support his claims. Whereas, our position that Śrīla Prabhupāda is ISKCON's *dikṣā* guru is based entirely on Śrīla Prabhupāda's authority – as one can verify for oneself by consulting our many documents such as *The Final Order*, *BTP Special Issue*, etc. There we prove that our position simply repeats the position that Śrīla Prabhupāda established for himself, which is that he would continue to act as the *dikṣā* guru of his own institution, with *ṛtvik* priests conducting initiations on his behalf. He ordered this system in his July 9th, 1977 directive on initiations, and neither SWD, nor anyone in ISKCON, has ever produced any subsequent order annulling this directive.

What is even more galling is that, earlier in his lecture, SWD himself 'unwittingly' agrees with our position. He states:

"the foundation of it [ISKCON – Ed.] is a very, very strong and unbreakable understanding and acceptance of Prabhupāda's position as the Founder-*Ācārya*, the founder-spiritual master of the movement. [...] He was very, very concerned that that position must always be maintained"

SWD admits that Śrīla Prabhupāda's position in ISKCON as its Founder-*Ācārya* must never change. However, this means that Śrīla Prabhupāda will also always be its *dikṣā* guru by virtue of being its *Ācārya*, as proven by our book: *Śrīla Prabhupāda: The Founder-Ācārya of ISKCON – Presenting the Conclusions of the GBC Foundational Document*. The book quotes both Śrīla Prabhupāda and the GBC agreeing with this conclusion. And Śrīla Prabhupāda's *ṛtvik* system was set up to continue initiations in ISKCON on behalf of Śrīla Prabhupāda, so that he would thus always remain as ISKCON's *dikṣā* guru and *Ācārya*.

Indeed, SWD is extremely emphatic about this point, that Śrīla Prabhupāda must always be the "Founder-*Ācārya*", and thus *dikṣā* guru of ISKCON, stating that:

"If ISKCON is devoid of that understanding, then there is really no ISKCON. There is really no ISKCON. There's nothing to ISKCON if Prabhupāda is excluded out of that position as the Founder-*Ācārya*."

This means that, without Śrīla Prabhupāda always being the *dikṣā* guru of ISKCON – if he is excluded out of this position by the GBC successor *dikṣā* gurus – then there will be "no ISKCON". Hence, to claim that Śrīla Prabhupāda always remaining the *Ācārya* and thus *dikṣā* guru of ISKCON is so essential that without this one thing alone there will not even be an ISKCON, is just as much of a glorification and "estimation" of Śrīla Prabhupāda's position as we have given!

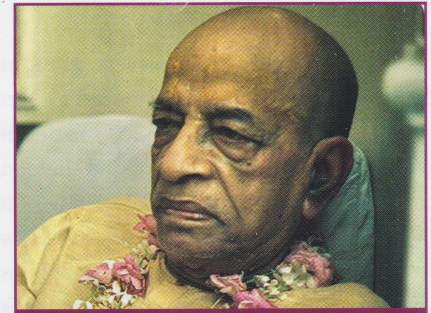
In conclusion, SWD has simply launched a needless, offensive attack on Śrīla Prabhupāda's position, which he has then demolished by his own words! Hence, it is actually SWD who is "so offensive" to Śrīla Prabhupāda, by claiming that the very position Śrīla Prabhupāda ordered for himself is an "overestimation" of his position.

Appreciation

"Most Humble *Pranāms* to team IRM.

Hare Kṛṣṇa. I hope this email finds you well. I am writing to express my heartfelt gratitude for the exceptional service you have provided, specifically regarding the recent delivery of the *BTP* magazine. The arrival of this remarkable magazine has left me both astounded and deeply appreciative. First and foremost, I would like to commend your organization, the ISKCON Revival Movement, for your unwavering commitment to preserving and propagating the original teachings of Śrīla Prabhupāda. It is truly commendable how you strive to ensure that his teachings remain pure and untouched by any form of contamination. I wholeheartedly concur with your objectives of reviving and spreading Prabhupāda's wisdom in its unadulterated form.

Receiving the *BTP* magazine is an incredible experience. It has so much insightful content, delivered right to my doorstep at no cost, and left me deeply moved. The depth of knowledge and spiritual inspiration contained within its pages is truly remarkable. It is remarkable to see such dedication and generos-



Śrīla Prabhupāda: Founder-*Ācārya* & *dikṣā* guru position not "overestimation"

ity in providing this magazine to readers free of charge. I am sincerely grateful for the effort your team puts into creating and distributing this enlightening publication. The high quality and thoughtfulness evident in every page are a testament to your dedication and passion for sharing the teachings of Śrīla Prabhupāda. I truly believe that your message deserves a wider audience and greater recognition.

In conclusion, I would like to extend my heartfelt wishes for the continued success of your endeavors. May the teachings of Śrīla Prabhupāda reach every corner of the world, touching the lives of countless individuals seeking spiritual enlightenment. Your commitment to preserving the purity of his teachings is both admirable and inspiring. Once again, I express my deepest gratitude for the invaluable service you have provided through the delivery of the *Back To Prabhupāda* magazine. It has been a privilege to receive and read such a profound publication, and I eagerly look forward to future editions.

With sincere appreciation and best wishes,
Your servant,"

- Kartik Verma, Vadodara, India

"I am very much happy and appreciate your kind service for IRM."

- C.G. Agadi, Bangalore, India

"Keep up the good work."

- Mangal Anand Saraswati, Bristol, UK

"Hare Kṛṣṇa, *Prabhu* Krishnakant!

Please accept my humble obeisances to you. *Jaya* Gurudeva Śrīla Bhaktivedanta Swami Prabhupāda Mahārāja! Thank you very much for your work to protect Śrīla Prabhupāda's teaching!"

- Evgeniy Reznichenko, Zaporizhia, Ukraine

"Namaste, *Hari bol*, dear devotees!

My humble obeisances to you, all glories to Śrīla Prabhupāda! I have been reading the magazines and contemplating these matters and issues (also at temple, actually just yesterday even). I would like to humbly and grate-

BTP Interactive (continued)

fully thank you for the magazines received so far. Thank you, sincerely. If it is desired I might even try to translate this book into Finnish because of really excellent proficiency with English, and I think such an important book should be translated and generally be spread as far as possible. At least by the arguments I have heard so far regarding Prabhupāda-Only Paradigm, which are presumably the same principles as in *The Final Order*.

Once again my humblest thank you, *Jaya Śrīla Prabhupāda*! My heartfelt gratitude for your most essential and vital service to Śrīla Prabhupāda, Kṛṣṇa and all people."

- **Jaakko Arra, Espoo, Finland**

"GBC gurus must go!"

- **Kānta Dāsa, Port of Spain, Trinidad**

"Best investigative magazine on the planet, exposing the deception and lies of bogus gurus, claiming to be pure devotees for profit, adoration and distinction! Everything IRM reports is exactly what Śrīla Prabhupāda says! Do you know, it's only the unauthorised gurus and misinformation they promote that keeps the blind leading the blind. Best magazine on the planet exposing those who are NOT saints."

- **Khushi Jadoo, Vṛndāvana, India**

"I want to thank you for *BTP*. Very nicely done as usual. Hare Kṛṣṇa,"

- **Richard House, Oklahoma, USA**

"Thank you for your work! I am requesting a copy of *The Final Order*, any *BTP* magazine you can send, and *The Book Changer*."

- **Baladev Dāsa, St. Louis, USA**

"Please reconnect me to this wonderful work. YS,"

- **Karuṇa Devī Dāsī, Recife, Brazil**

"Thank you very much for sending the wonderful issue. Best regards,
Your servant,"

- **Rakesh Vaiwala, Surat, India**

"Hare Kṛṣṇa, Thank you for this! After I have had some time to read these books, I would also be grateful if someone from the IRM might be available to have a conversation with me to answer some questions.

I am very much drawn to the teachings of Śrīla Prabhupāda and would like to be initiated. But every time I spend time in ISKCON environments, I feel deeply that something is off. As I've gone deeper into the institution, I find that these teachings feel like they are being misrepresented in the interest of mundane pursuits of worldly power. So, someone who can help me understand said intuitions would

be quite welcome. *Haribol*,"

- **David Platzer, Santa Cruz, USA**

"Hare Kṛṣṇa, I would like to thank all of you Prabhupāda devotees from the bottom of my heart who are spreading awareness about Prabhupāda's teachings."

- **Ankit Sharma, Rajasthan, India**

"Can I get *The Final Order* book? It's very important for me. I want to know the truth more deeply."

- **Raman Dāsa, Udalguri, India**

"Hare Kṛṣṇa,

Thanks for send me the magazine *Back To Prabhupāda*. I was surprised and very happy."

- **Pedro Bado, Trujillo, Peru**

"It is very useful to develop my Kṛṣṇa Consciousness."

- **Venkatramanan Senapathi, Karaikudi, India**

"I would like to know how to join you and the movement."

- **Steven Zimmerman, El Paso, USA**

"Thank you for your service..."

- **Greg Sexton, Merritt Island, USA**

"My humble request to send *The Final Order* book. All Glories to Śrīla Prabhupāda's ambrosial instructions! Thanks for your nice cooperation."

- **Dr. Laxman Singh Chahar, Mathura, India**

"Hare Kṛṣṇa, I seize this opportunity to thank you for this immense task you have undertaken to spread the voice of Śrīla Prabhupāda and enlighten devotees around the world to avoid falling into the traps of ignorance."

- **Jay Jagannath, Beau Bassin, Mauritius**

"Thanks a lot!"

- **Marcio Soller, Sao Paulo, Brazil**

"*Jai Śrī Kṛṣṇa*, I want to continue receiving your wonderful and truthful publication, *Back To Prabhupāda*. Thanks and Hare Kṛṣṇa,"

- **Mayadass Brijmohun, Forrest, Australia**

"This is extremely generous of you to be offering free hard copies of these books. I'd love to have these (or whatever other book I may have missed from your website –

www.iskconirm.com

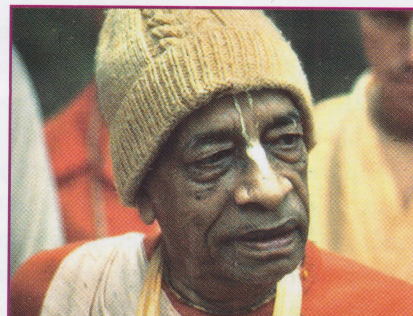
– I've spent countless hours reading those PDFs and articles – thank you for being so thorough):

Presenting the conclusions of the GBC Foundational Document

The Book Changer: The Life and Teachings of His Holiness Jayādvaitya Swami

The Life and Teachings of HH Śivarāma Swami

The Life and Teachings of HH Bhakti Charu



Śrīla Prabhupāda: IRM defends him against GBC's false gurus

Swami

The Authorised Bhāgavatam

The Final Order (in English).

Warm regards,"

- **George Balabanian, Philadelphia, USA**

"Please send me the magazines *Back To Prabhupāda*. Thank you always. Thank you ever so much for your kindness.

Your servant,"

- **Mādhuryāmṛta Dāsī, Alicante, Spain**

"Thank you so much for sending me the magazines. Keep up the work you are doing! Hare Kṛṣṇa!"

- **Arthur Burton, Clearwater, USA**

"Thank you. Keep up the original good work, whether that ultimate destination is achievable or not, the pure teaching is irreplaceable. Falling short of the mark whilst following the pure teaching is a resounding success, compared to following the false teachings from the self-styled bogus guru gang."

- **Edward Patrick, Blackpool, UK**

"You are doing a good job."

- **Yogesh Shantaram, Jagun, India**

"Thank you for your service!"

- **Hari Dāsa, Edison, USA**

"I like to understand the truth about ISKCON."

- **Vick Panday, Durban, South Africa**

"Hare Kṛṣṇa! Years ago, I went to an ISKCON temple after discovering the *Bhagavad-gītā*, and seeing how cult-like it was took all the wind out of my sails so to speak, but recently I've rediscovered the *Gītā* and the truth of Prabhupāda's original message, and how he was betrayed by fake self-appointed "gurus" and all the terrible abuse they committed since Prabhupāda left Earth. It gives me hope to see someone speaking out against these crimes and trying to return the Kṛṣṇa consciousness movement to what it's supposed to be.

May the Supreme Lord bless and protect you and all your endeavors."

- **Maxwell Carter, New Bedford, USA**

Rationalising Disobedience

Though the IRM and the GBC may disagree on **what** Śrīla Prabhupāda's orders are, they do at least theoretically agree that these orders should always be followed. However, it is another phenomenon entirely when, though there is no disagreement over what Śrīla Prabhupāda ordered, an argument is made that the order can still be disobeyed! We present a shocking example of this below.

Śrīla Prabhupāda's clear order

In the following conversation, which occurred on 24th December, 1969, Śrīla Prabhupāda gives the policy for capitalisation:

Hayagrīva: "Well, I think, when referring to Kṛṣṇa, we should always have a capital 'H.'"

Śrīla Prabhupāda: "Especially. Yes. Especially for Kṛṣṇa, you can."

Hayagrīva: "And if we want to, for Rādhā, capital 'S.'"

Śrīla Prabhupāda: "But Balarāma is not different from Kṛṣṇa."

Satsvarūpa: "So He is capital 'H.'"

Hayagrīva: "So He is capital 'H.' But then here we go." [Laughter.]

Śrīla Prabhupāda: "No, no. You limit to these three. That will do."

Hayagrīva: "Limit to those three."

Śrīla Prabhupāda: "Or Viṣṇu. Yes. Viṣṇu."

Thus, Śrīla Prabhupāda gives a clear policy regarding which pronouns of the Lord should be capitalised, and restricts it to four personalities: Kṛṣṇa, Balarāma, Rādhā and Viṣṇu.

Don't need to follow

Before Śrīla Prabhupāda gave the above order, the following exchange took place:

Satsvarūpa: "So sometimes your *Nectar of Devotion* has got very few capitals. When Balarāma is referred to as 'he,' there is no capital. But the other policy is to always put... Kṛṣṇa's Hands, capital H, Kṛṣṇa's Feet, capital F, Kṛṣṇa Who, capital W. Which is..."

Śrīla Prabhupāda: "No, no, no. Don't follow that policy. That will not be very... Then..."

Satsvarūpa: "The less capitals, the better?"

Śrīla Prabhupāda: "Yes. I think."

In the Preface to his book *Kṛṣṇa-saṅgati*, excerpts from which will be given in shaded boxes below, GBC voted-in guru **HH Śivārāma Swami ("SRS")** uses this exchange to argue that the actual capitalisation policy Śrīla Prabhupāda goes on to give, as quoted in the previous section, does not need to be obeyed by him. SRS claims Śrīla Prabhupāda's agree-

ment with "the less capitals, the better" means that Śrīla Prabhupāda was initially agreeing to having no capitalisation at all:

"Śrīla Prabhupāda seemed to be initially inclined to the standard of lower case pronouns [...] is inclined to 'the less capitals, the better'"

And, thus, though Śrīla Prabhupāda did order that pronouns should be capitalised, we do not need to take this order as being "rigid":

"Although it did not take much arguing to establish the present standard, still, it does not appear that Śrīla Prabhupāda was rigid about the current system"

Hence, SRS states he does not need to follow this order in his books:

"Considering that this is not a BBT publication, I found even less reason to think that Śrīla Prabhupāda would object to the principle of 'the less capitals, the better.'"

Indeed, in his recent books, SRS disobeys the policy of capitalising the pronouns for Kṛṣṇa, Rādhā, Balarāma and Viṣṇu as ordered by Śrīla Prabhupāda in the conversation given in the first section, and rather uses lower case throughout.

Duty of a disciple

SRS is thus arguing that:

1) If Śrīla Prabhupāda is "initially inclined" to one course of action, but later orders another, we can reject his actual order because it means that Śrīla Prabhupāda was not "rigid".

2) Therefore, if Śrīla Prabhupāda "seemed to be initially inclined" to a different policy, he would not object if we followed that policy rather than the one he actually gave!

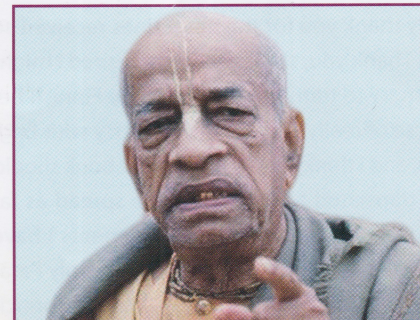
3) Even if Śrīla Prabhupāda says something should "especially" be followed, not once but twice, this still does not mean he actually wants us to follow it!

"Especially. Yes. Especially for Kṛṣṇa, you can."

Thus, according to SRS, we could reject any order Śrīla Prabhupāda gave, if Śrīla Prabhupāda may have supposedly said something different earlier. But, it is the duty of the disciple to follow what the guru orders – not try to find reasons to reject such orders:

"I may say many things to you, but when I say something directly, 'Do it,' your first duty is to do that. You cannot argue, 'Sir, you said me like this before.' No, that is not your duty. What I say now, you do it. That is obedience. You cannot argue."

(Śrīla Prabhupāda, Lecture, 15/4/75)



Śrīla Prabhupāda: We must accept his orders without question

Mistaken disobedience

However, in any case, it is not even correct that Śrīla Prabhupāda was "initially inclined" to having no capitalisation of pronouns:

1) Śrīla Prabhupāda initially objects to Satsvarūpa proposing the policy of *extending* capitalisation to Kṛṣṇa's body parts and His "Who" pronoun. And it is Śrīla Prabhupāda's rejection of *this extension* policy that Satsvarūpa refers to as "The less capitals, the better", which Śrīla Prabhupāda agrees with.

2) Thus, Śrīla Prabhupāda then goes on to give a policy of limiting capitalisation of pronouns to only four personalities, which is consistent with him initially agreeing with "the less capitals, the better".

3) Śrīla Prabhupāda agrees with "**less** capitals", not "**no** capitals" as SRS argues. The word "less" by definition means a reduced quantity – it cannot mean **no** quantity, otherwise there would not be anything that there would be "less" of!

But, even if SRS is correct regarding what Śrīla Prabhupāda may have initially thought, it still gives him no right to reject the order Śrīla Prabhupāda actually gave, as we just showed.

Conclusion

1) SRS has invented a brand new "*guru-tatva*", which states that if Śrīla Prabhupāda may have discussed something different earlier, we do not need to follow the orders he actually gave. But, as supposedly a disciple of Śrīla Prabhupāda, he must accept that:

"the process is that you cannot change the order of spiritual master."

(Śrīla Prabhupāda, Lecture, 2/2/67)

2) ISKCON leaders usually dispute what Śrīla Prabhupāda has ordered. But, if one is unable to dispute exactly what Śrīla Prabhupāda has ordered, the deviant mentality is so strong that it will still try to concoct some way to not follow his orders.

Śrīla Prabhupāda Is the Solution

The quotes in the shaded boxes are taken from a class given by GBC voted-in guru **HH Bhanu Swami ("BS")** on 6/8/24, in which he explains the problems ISKCON is currently experiencing and how to solve them.

GBC gurus are a problem

"the problem is that the *dikṣā* guru becomes very, very prominent [...] of course, guru should be treated like God, we have to follow scripture, etc. [...] that *dikṣā* guru also becomes more prominent than Śrīla Prabhupāda"

Throughout his lecture, BS refers to the GBC voted-in *dikṣā* gurus such as himself as the "*dikṣā* guru". He states that these GBC voted-in *dikṣā* gurus are causing a very serious problem in ISKCON, due to becoming more prominent than Śrīla Prabhupāda. He states that if we accept them as bona fide *dikṣā* gurus, then they must be worshipped "as good as God" according to scripture, which leads to their supreme prominence.

GBC gurus divide the movement

"because of the prominence of *dikṣā* guru worship, we'll get groups dedicated to different gurus [...] guru groupism [...] it starts dividing up the whole movement and Śrīla Prabhupāda didn't want this. He didn't want a divided movement. He wanted one movement."

BS explains that, due to the "prominence" of the "*dikṣā* guru worship" he mentioned earlier, and the fact that there are many GBC voted-in *dikṣā* gurus, we have a combination which leads to a divided movement. Which was not what Śrīla Prabhupāda wanted – he wanted one movement.

BS's "solutions" don't work

To try to solve the problem of the GBC *dikṣā* gurus being more prominent than Śrīla Prabhupāda, BS proposes:

1) Giving "more emphasis" to Śrīla Prabhupāda:

"So one way of preserving the movement is to put more emphasis upon Śrīla Prabhupāda as the Founder-Ācārya, the main *śikṣā* guru, etc. But by the emphasis on the *dikṣā* guru, that interrupts that and it starts minimizing his position and also making divisions."

However, he admits that this still will not work as long as the competitor GBC voted-in *dikṣā* gurus continue to exist.

2) That all *śikṣā* gurus be also worshipped

as good as God:

"and, of course, not only you can have one *śikṣā* guru, you could have many *śikṣā* gurus. So there's actually many people that you treat as God, many gurus – theoretically at least."

However, in ISKCON, there are many persons who will help as *śikṣā* gurus in one way or another: *bhakta* leader, temple commander, temple president, etc. So, BS's solution to the many GBC *dikṣā* gurus being worshipped as good as God is to massively increase the number of people other than Śrīla Prabhupāda also being worshipped as good as God! Clearly, that will not solve the problem, even if one is adding equal worship of Śrīla Prabhupāda to the mix, as his worship will still be minimised due to the competing worship of multiple other persons.

Bhanu's Proof 1

From BS's analysis, it can be concluded:

A) The GBC *dikṣā* guru has to be worshipped as good as God;

B) This worship leads to them being more prominent than Śrīla Prabhupāda.

But, it is already accepted by everyone in ISKCON that Śrīla Prabhupāda established himself as the Ācārya of ISKCON, and thus he could not possibly have wanted others to be more prominent than him in ISKCON.

Hence, Śrīla Prabhupāda could not possibly have ordered successor *dikṣā* gurus, as they would have eclipsed his position as the Ācārya of ISKCON.

Bhanu's Proof 2

From BS's analysis, it can be concluded:

A) The multiple GBC *dikṣā* gurus have to be worshipped as good as God.

B) This worship leads to guru groupism and thus a divided movement.

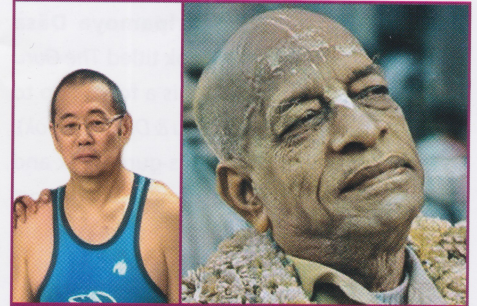
C) Śrīla Prabhupāda did not want a divided movement.

Hence, Śrīla Prabhupāda could not possibly have ordered successor *dikṣā* gurus, as this would lead to a divided movement.

Bhanu's Proof 3

"But if we want to keep a unified ISKCON, we have to do that somehow or another. So we have to think carefully of how to do that, somehow or other. [SLIDESHOW:] "We accept him as our primary shelter: main source of *bhakti-śakti*."

BS states that we need to unify ISKCON.



Bhanu Swami (L): Unwittingly admits that Śrīla Prabhupāda is *dikṣā* guru

And a solution he proposes is given on the slideshow he had prepared to accompany his lecture – that all devotees in ISKCON accept Śrīla Prabhupāda as their primary shelter. But, we are directed to take such primary shelter through initiation:

"Any person who is seriously desirous of achieving real happiness must seek out a bona fide spiritual master and take shelter of him by initiation"

(SB, 11.3.21, cited in SB, 4.29.55 purport)

Which would mean accepting Śrīla Prabhupāda as the *dikṣā* guru.

The Real Solution

All the problems identified by BS are immediately and automatically solved if we keep Śrīla Prabhupāda as the *ācārya*, *dikṣā* guru, and preeminent *śikṣā* guru of ISKCON – just as he was when he was physically present. And we have already seen 3 good proofs provided via BS's analysis as to why ISKCON should implement this. We also quoted BS stating earlier that the way to preserve the movement is to put more emphasis on Śrīla Prabhupāda as the Founder-Ācārya. And we have proven in our book *Śrīla Prabhupāda: The Founder-Ācārya of ISKCON – Presenting the Conclusions of the GBC Foundational Document* that this would also mean emphasising that Śrīla Prabhupāda is ISKCON's *dikṣā* guru, because his position as the Ācārya means he is the sole *dikṣā* guru.

Conclusion

1) BS correctly explains that the GBC *dikṣā* gurus are a serious problem.

2) He explains how this problem cannot be solved as long as they remain *dikṣā* gurus.

3) BS therefore 'unwittingly' proves that the solution to this problem lies in restoring Śrīla Prabhupāda to his correct position as ISKCON's sole *dikṣā* guru and thus eliminating the GBC *dikṣā* gurus.

We agree!

GBC Guru Demolishes His Own Book

GBC voted-in guru **HG Kripamoya Dāsa** ("KMD") has produced a book titled *The Guru & Disciple Q & A Book* (which is a follow-up to his earlier book titled *The Guru & Disciple Book*). The book promotes ISKCON's guru hoax and thus presents a number of arguments against Śrīla Prabhupāda's order that he remain ISKCON's *dikṣā* guru. These arguments are presented below in the shaded boxes.

Only *ṛtviks*, not gurus

"In July of that year he [Śrīla Prabhupāda – Ed.] chose some of his senior disciples, who were already performing most of the elements of the initiation ceremonies, to begin **deciding who of the new candidates to initiate**, and in addition to choose their spiritual names. **They would be 'disciples of my disciples' or 'grand-disciples.'**"

KMD refers to the appointment made in July, 1977 by Śrīla Prabhupāda of 11 of his senior disciples to perform initiations. KMD claims that the initiations they performed would result in those initiated becoming their disciples and granddisciples of Śrīla Prabhupāda. This would mean that they were appointed as *dikṣā* gurus.

However, KMD has demolished this claim, since he stated earlier that those appointed in July were only appointed as *ṛtviks* or representatives, rather than gurus:

"In July 1977, he [Śrīla Prabhupāda – Ed.] lists eleven names of disciples [...] The letter does not appoint the eleven as gurus, it merely appoints them as continental representatives." (KMD, *The Guru & Disciple Book*)

Thus, KMD had made it clear that these persons could only be considered gurus based on an "assumption" that they were promoted to guru, rather than authorised as such:

"It was a simple assumption to make that Śrīla Prabhupāda's passing automatically promoted those eleven into the role of guru." (KMD, *The Guru & Disciple Book*)

Ṛtvik not temporary

"the strict meaning of the term *ṛtvik* would suggest that it was a temporary arrangement"

In the previous section, we quoted KMD admitting earlier that the *ṛtviks* appointed in July were to act as "continental representatives". But a continent is not temporary, nor does KMD state that they were appointed as representatives only temporarily. Thus, by his own words, these persons' appointment was

not a "temporary arrangement", as they would be acting as *ṛtvik* representatives for a continent continuously.

Physical presence not required

"Since Śrīla Prabhupāda's physical presence is no longer available, his acceptance of a candidate is no longer possible, and therefore initiation by him is not available."

KMD claims that acceptance of a candidate for initiation by Śrīla Prabhupāda requires his physical presence. However, KMD has demolished this claim, since he stated earlier that Śrīla Prabhupāda's physical presence is not required for such acceptance, as Śrīla Prabhupāda deputised it to others, having never met many of his disciples:

"In ISKCON many of the most spiritually advanced [...] are often faced with the prospect of initiating disciples they have not personally scrutinized [...] the culture of testing the guru in *absentia* has been in place since the extensive travelling of Śrīla Prabhupāda himself and his deputising of the task."

(KMD, *The Guru & Disciple Book*)

"There was insufficient time for meeting every disciple [...] He eventually initiated 4,800 disciples"

(KMD, "Encouragement in Spiritual Life")

Fake quote

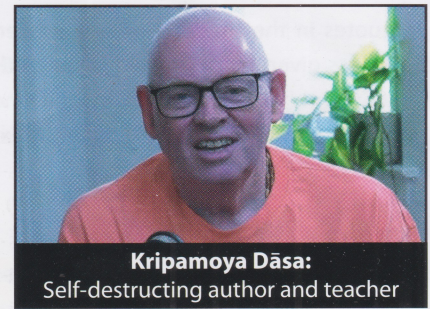
"You, all my disciples, everyone should become spiritual master. It is not difficult... **Keep trained up very rigidly and then you are bona fide guru [...] that will make me and Krishna very happy** [...] Spiritual master, simply, sincerely, follow the principles and speak to the general public."

(Vyāsa-pūjā Lecture, London, 22/8/73)

In the above excerpt, KMD has spliced together two different quotes from Śrīla Prabhupāda. The part in bold in the middle is a quote (with the part of the quote denoted by [...]) given in full by KMD) from a letter to **Tuṣṭa Kṛṣṇa**, dated 2/12/75, which KMD has spliced into the middle of a **Vyāsa-pūjā lecture from 1973**. He has needed to manufacture such a quote, so that he is then able to immediately go on to falsely claim that:

"Again on his birthday, [...] Śrīla Prabhupāda raises the issue of continuing the succession, **urging the followers gathered around him** that they will have to become gurus, but that they must be 'trained up very rigidly.'"

However, KMD has exposed that this is a



Kripamoya Dāsa:
Self-destructing author and teacher

manufactured quote and that the part in bold is actually from the above mentioned letter to Tuṣṭa Kṛṣṇa, because he had earlier accurately referenced this letter in his book *The Guru & Disciple Book* (pages 298-299 of print version). By not being able to accurately quote Śrīla Prabhupāda, KMD has also disqualified himself as a guru, since KMD states:

"How knowledgeable must a guru be, and how would I know? [...] **he should be able to quote texts** in order to support his presentations"

Living guru not required

"When someone suggested that the books of the spiritual master were non-different from the guru, he [Śrīla Prabhupāda – Ed.] laughed and reached forward and grasped a disciple's ear and pulled it: 'But the book cannot do this!'"

KMD claims that a "living guru", as in physically present, is required, because he claims via a non-POP, unreferenced "story" that Śrīla Prabhupāda supposedly "said" that only such a guru can personally chastise the disciple. However, KMD has demolished this claim, since he stated earlier that he was never chastised by Śrīla Prabhupāda, but that rather such chastisement can be given by others:

"Did Prabhupāda ever personally crush me, rub me, boil me, break me, chastise me? No. But did others? Yeah, you bet!"

(KMD, Lecture, 4/8/12)

Thus, a "living guru" is not required for this purpose.

Conclusion

Hence, the key arguments made by KMD's book to support the replacement of Śrīla Prabhupāda by GBC gurus, such as himself, have already been demolished by KMD. In this way, it is shown that not only has he defeated his own book but that also:

- 1) The guru hoax is false;
- 2) It is also *known* to be false!

And yet, he is still going around selling and promoting this book!

The IRM Continues to Do the GBC's Job

In last issue's article "GBC's Support of Sahajiyāism Exposed", we documented how GBC voted-in guru **HH Śivarāma Swami ("SRS")** is in the process of publishing an extensive "commentary" on Śrīla Raghunātha dāsa Gosvāmī's work **Śrī Vilāpa-kusumāñjali ("VKM")**, which deals with Lord Kṛṣṇa's intimate pastimes with the *gopīs* (the damsels of Vṛndāvana). We showed that a definition of saha-jiyāism is trying to hear about such intimate pastimes before one is perfect or liberated, and that this is in contravention of a GBC resolution and the GBC paper "**Keeping Faith with Śrīla Prabhupāda**" (1996, henceforward "**KFSP**") written on the subject, as both of them condemned the propagation of such topics in ISKCON. A BTP reader attempted to raise this matter with the GBC by contacting the GBC corresponding secretary, **Ānanda Tīrtha Dāsa ("ATD")**, seeking a GBC response to SRS's books contravening the GBC's policy. In the shaded boxes below, we present the reply sent by ATD in emails dated the 19th and 30th of August 2024.

GBC neglects to tackle saha-jiyāism

"the GBC has not discussed this topic at all for many years."

The above reply was given in response to a request for the GBC to give its position on the fact that SRS's books do not follow its directives. The fact that the GBC may not have discussed the topic of the above mentioned resolution and paper for many years has no relevance as to whether or not the topic needs to be discussed *now*. There is clearly a need to discuss the matter now if a senior ISKCON leader is disobeying the GBC on this topic. And if the GBC refuses to do so, then this merely confirms, by its own teachings, its acceptance of saha-jiyāism in ISKCON.

SRS's arguments defeated by GBC

"I don't have access to this book so I asked Śivarāma Swami himself. I summarise his response below"

So rather than the GBC responding to SRS's activities, as asked, SRS is instead asked to respond to the GBC's position! SRS's summarised responses are given below with our answers, which we provide on the GBC's behalf:

"1. The GBC paper was mostly about Nārāyaṇa Mahārāja and may be outdated."

As anyone can verify by reading the GBC paper, *KFSP*, it is neither outdated nor limit-

ed to Nārāyaṇa Mahārāja, but rather gives philosophical principles based on Śrīla Prabhupāda's teachings – that one must be "liberated from material desires" to hear "Kṛṣṇa's conjugal pastimes" (known as "*mādhurya-līlā*").

"2. The book in question was translated by Kuśakratha Prabhu and been in circulation in ISKCON since the 80's."

This point is irrelevant to justifying SRS publishing *VKM*, since, in 1995, the GBC issued the following resolution, which forbids such literature:

"The recent proliferation in ISKCON of literature focusing on "rasika-bhakti," intimate Rādhā-Kṛṣṇa līlā, and other subject matters suitable only for highly advanced souls, represents a departure from Śrīla Prabhupāda's orders and obstructs the smooth spiritual progress of ISKCON devotees. ISKCON members should therefore avoid collecting, reading, discussing, or distributing such literature."

(GBC Resolution 73, 1995)

"3. Did Raghunātha Dās Goswami write it for everyone except ISKCON devotees?"

As noted above, according to SRS's own authority, the GBC, *VKM* was written for those who are liberated:

"advanced topics concerning Kṛṣṇa's conjugal pastimes. [...] a devotee must be liberated from material desires to be qualified [...] no one should delve into these topics as long as anarthas remain in the heart."

(*KFSP*)

"4. Unless one reads it you couldn't tell if it contravenes the GBC paper or not. If in doubt play safe and do not read."

SRS himself states that the subject matter of the book is exactly the same as that banned by the GBC, even using exactly the same terms to describe the content. Thus, the GBC resolution forbade literature dealing with "intimate Rādhā-Kṛṣṇa līlā", and SRS states that is exactly what *VKM* deals with:

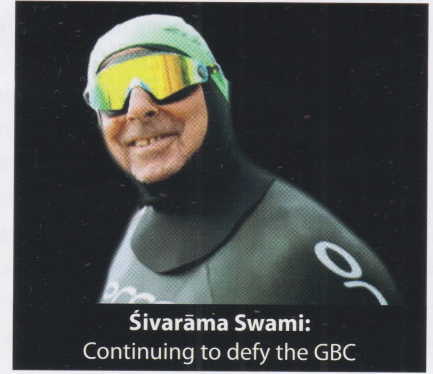
"Vilāpa-kusumāñjali and similar mādhurya literature. [...] books detailing Kṛṣṇa's intimate gopī pastimes. [...] his most intimate dealings with his eternal associates. [...] Kṛṣṇa's intimate affairs"

(*VKM*, Vol. 2, Introduction)

Thus, SRS gives good advice to "not read" it!

"5. Books should be read according to qualification. The 100 page intro to Vol 1 talks about this in detail."

SRS's arguments for reading according to qualification are summarised in a helpful chart



Śivarāma Swami:
Continuing to defy the GBC

on page 32 of the Introduction of *VKM*, Vol. 2, which gives all the qualifications supposedly required to read such books. There, SRS states that **no mādhurya-līlā literature**, no matter how intimate, ever requires that one must be liberated to read it. Therefore, his position clearly and fully contradicts the GBC's position, as quoted in the previous 4 points.

Kṛṣṇa Book argument

"Of course, Śrīla Prabhupāda also gave us *Kṛṣṇa Book* which does include some intimate pastimes, as well as other such passages in other books, and he did not prohibit devotees reading them with the proper understanding."

To support SRS's books, AKD then offers his own argument that Śrīla Prabhupāda's books contain "some intimate pastimes", including his *Kṛṣṇa Book*, which he did not prohibit devotees from reading. However, this point has already been specifically considered by AKD's authority, the GBC, in *KFSP* –

"Some twenty years ago in ISKCON, a small group of Prabhupāda's disciples began to meet for the purpose of cultivating higher spiritual sentiments. They became infamous as the "Gopī-bhāva Club." Śrīla Prabhupāda intervened personally to halt their improper activities. [...] [Another member of the group] said that they had thought it was all right because it was in Prabhupāda's books, and they were only reading his books. [...] The overwhelmingly clear understanding from Śrīla Prabhupāda is that no one should delve into these topics as long as anarthas remain in the heart."

– and it did not alter the GBC's conclusion that literature such as SRS's books should not be propagated.

Conclusion

Though the GBC may have abandoned the fight against saha-jiyāism, it can rest assured that the IRM will continue this fight on their behalf!

The Desperation of the Guru Hoax

Whenever an argument is offered against the IRM's position by ISKCON's leaders, we have documented that it is very easy to defeat such arguments, because virtually all their arguments fall into three categories:

- 1) The argument contradicts other arguments that they or other ISKCON leaders have offered and thus is self-defeating;
- 2) The argument actually ends up achieving the exact opposite of that intended by 'unwittingly' supporting the IRM's position;
- 3) The argument can be shown to state the exact opposite of what Śrīla Prabhupāda states.

Please note that to demonstrate that an argument falls under the above 3 categories does not require one to be an expert in "debating" or a scholar. It simply requires one to be able to read correctly. Seeing how easily their arguments are getting ripped apart by us simply reading what they and Śrīla Prabhupāda state, ISKCON leaders have also resorted to offering a 4th type of argument, which can be called simply "crazy desperation", due to it being ridiculous. An example is from ISKCON's "Minister of Communications" and GBC member **Anuttamā Dāsa ("AD")**, who claims that the IRM's position (which ISKCON leaders call "rtvik") is that:

"I mean, the extreme is the *rtvik* folks who go 'okay, there's been problems with gurus therefore no gurus', you know" (AD, Interview, 25/5/24)

Thus, AD has had to resort to claiming that the IRM's position that we accept Śrīla Prabhupāda as the guru actually means that we reject the guru: "no gurus".

- 1) Thus, unless one claims that Śrīla Prabhupāda is not even a guru, this argument is ridiculous.
- 2) This is the same guru that AD accepts, and thus for him to claim that the guru he accepts as a guru is not a guru, is still ridiculous.
- 3) Indeed, for anyone in ISKCON to claim that Śrīla Prabhupāda is not a guru, period, is both ridiculous and offensive.

AD could have said that we do not agree that there is a need to accept a guru who is a "physically present GBC voted-in guru", which would have been truthful. But then it would transpire that he also does not accept a guru who is a "physically present GBC voted-in guru", and so he would still be in "ridiculous" territory. Indeed, in order to fully state what he actually means to say, he would have to state that the only difference between the guru he accepts and the guru we accept is that we do not:

"Accept that Śrīla Prabhupāda has to momentarily be situated somewhere within a distance of 12742km at the exact moment one is accepted for initiation by someone else (on his behalf)."

Because, the GBC's position is that, if one had got initiated via the '*rtvik*' representatives established by Śrīla Prabhupāda in the July 9th, 1977 directive to initiate Śrīla Prabhupāda's disciples on his behalf, the day before Śrīla Prabhupāda physically departed, then it would be a bona fide initiation; but not if the initiation took place the day after his physical departure. But the only difference would have been that, in the former case, Śrīla Prabhupāda would have been momentarily present somewhere within the Earth's supposed diameter of 12742km, even though one did not ever require to have any physical contact with him, either before, during or after the initiation. However, if AD blurted out the part in bold to "explain" how our position is somehow completely deviant, then he would still sound ridiculous! And all this is coming from the person who is supposed to be the most expert at "communications" in ISKCON!

GBC voted-in guru **HH Bhakti Vikāsa Swami ("BVKS")** also makes a similar ridiculous argument by claiming that our position is that:

"*Rtvik-vād* [...] Kṛṣṇa says to accept a guru, but we can't find anyone around nowadays, so let's go to Prabhupāda directly. [...] it's just some kind of trying to cheat Kṛṣṇa."

(BVKS, "Guru Issues, Part 26", 22/12/23)

But, BVKS has accepted Śrīla Prabhupāda as the guru whom Lord Kṛṣṇa asks us to accept. And we agree with him that Śrīla Prabhupāda is the guru whom Lord Kṛṣṇa asks us to accept. Thus, it could not be true that we are accepting Śrīla Prabhupāda only because "we can't find anyone", because, just like him, we *have* also found Śrīla Prabhupāda as the guru to accept. Thus, if doing exactly what BVKS does means that we are trying to "cheat", then it would mean that he is also trying to cheat! (See page 4 for further information.)

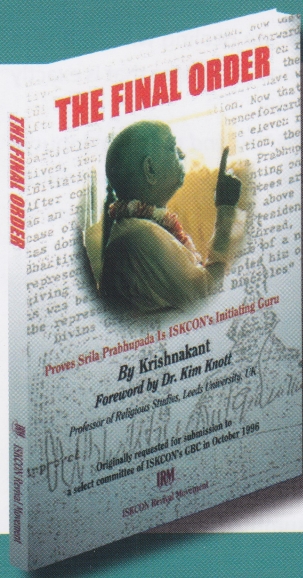
If ISKCON leaders actually had a case, then they would just be able to state that truthfully instead of needing to resort to making ridiculous and fake arguments against the IRM. Thus, this behaviour is very telling.

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With Foreword by Professor Kim Knott, Head of Religious Studies, Leeds University, UK